

LETTER OF HON. HENRY A. WISE.

We present our readers this morning a very able letter of Hon. Henry A. Wise, of Virginia, in reply to certain interrogatories of a citizen of the eastern States, which cannot fail to be highly interesting. Without pretending to endorse all that may be said by Mr. Wise upon the subject which he discusses, this much is certain, that in the learning, the ability, the eloquence and the power he has brought to aid his side of the question, he has once more established his rare and almost unrivalled qualities as a bold and accomplished progressive statesman. His letter will be read with deep interest.—*Wash. Union.*

BOSTON, August 15, 1854.

DEAR SIR: I have been pastor of a church in Boston for twenty years. * * * I spent the time from March to June last in Georgia, South Carolina and Virginia. * * * I was greatly interested in many agreeable disappointments which I experienced relating to slavery. I think I saw its liabilities, and had new views of the comfort and happiness of slaves when their relations are favorable. I was persuaded that our northern friends were under misapprehensions, as I was, upon the subject, and that some things might be said to relieve honest, conscientious people who are distressed about slavery.

But, chiefly, I was so much interested in the blacks whom I then saw for the first time, and in looking at the question of their destiny, that it seemed to me we might divert the northern antagonism to slavery into a mutual effort with the South to plan for the good of the African race. That so many of them should be so helpfully Christians, more proportionally than of any other immigrant race led me to think who her God has not a plan of mercy for them which is not yet finished; and if so, whether we would not do better to find it out, and fall in with it, than to divide the Union; and whether this would not effectually supersede the present bitter feeling and measures. I am, therefore, preparing a kind, conciliatory statement of my impressions and reflections at the South for publication.

At the South I heard you, sir, and your opinion spoken of with great respect as representing one side of the subject. It would strengthen me much in my aim to do good to know your opinions on a few points, viz:

1. What idea have you of the destiny of the slave population in the United States?
2. What is your conviction with regard to the practicability and usefulness of all concerned of the colonization scheme?
3. If a slave asserts his liberty and runs away, do you feel that he ought to be recovered, or has he a natural right to escape if he chooses?
4. Does slavery west of Georgia and in the Southwest differ much as to severity from that in the eastern and central southern States?
5. Is emancipation desirable or possible in any view of it, if the blacks are to remain here? Where did John Randolph's slaves find refuge last after being driven out by several free States?

I do not propose to use your name, but your views. * * * A few lines from you soon on the foregoing topics would oblige me.

Very respectfully and truly yours,

N. ADAMS.

Hon. H. A. WISE.

ONLY, near Onancock, Accomack Co., Va., Aug. 22, 1854.

DEAR SIR:—I received yours of the 15th inst. yesterday. It is a letter which cannot be satisfactorily answered in brief terms. It is so deserving of my respect, that I cannot forego a reply to it, and yet its questions are so full of matter as to require more time and labor than I can devote to topics which are so vital that they ought not to be touched at all, unless treated fully enough to command their essential bearings. I must reply, then, in a synoptical view, and sketch a mere skeleton which you must fill up yourself and take all the chances of making many wide mistakes. A northern man, a non-slaveholding man—is sure to make gross mistakes of this *prosaic* subject of African slavery in the United States. You first ought to comprehend our feelings as well as our relations in the matter. To make you understand these, you must allow me to "speak right on," like a "plain, blunt man," and to treat the subject in the most natural and unaffected tone in which the ideas relating to it arise in my mind. To the effort, then:

What are you writing to me about?—Slavery—African slavery—in the Southern States of this Union. A property—by the law of the State—property protected by the constitution and laws of the United States—private property, held by individual proprietors by the same authority of sovereignty, and of constitutions, and of statutes, as houses and horses, and lands, and ships, and all goods, wares and merchandise of trade are held. Slavery as property, because defended by the moral as well as municipal law, making it mine, and not yours. Mine, and not yours, it is in the forum of conscience, between me and God alone, and not yours in any sense of responsibility respecting any relation between me and the slave. What business have you, then, to interest yourself about it? Why take a thought about benefiting the race of my slave more than about benefiting the race of "my ox or my ass," or anything else that is mine and not yours? You shall not covet my "man servant or maid servant" more than my "ox or my ass," or anything else that is mine. Oh! you mean no harm—you merely mean to inquire how to "divert the northern antagonism to slavery." The northern antagonism to it, then does mean harm

—does mean to assail this property—does covet my man servant and my maid servant, and would take away and destroy this property, without regard to law, human or divine. Now, why should it be allowed to do this in respect to this species of property any more than in respect to any other kind of property? It is lawlessness let loose upon us; and would you have us compromise with the moral mob so as to bring about a "mutual effort" between us to plan for the good of the African race? Before the property-holders can be brought to parley with the brute force which assails their legal rights, the must be disarmed and subdued. The sovereign authority of confederated States must be exerted to fulfill the faith of a federal compact of union! Property is gone the moment it recognizes any right of interference by any one except those standing in a parity of relation to itself—it is gone the moment it allows intrusion, especially by an "alien enemy." Northern antagonism is "alien" and northern antagonism is "enemy" to it.

Suppose the house standing this side of Mason and Dixon's line were all assailed by a rule mob, constantly hurling at them fiery torches, missiles lit with flames, just as if they were block-houses on the frontier attacked by Indians armed with arrows burning to light the roof; that no State laws nor State efforts were made to arrest the incendiary warfare; that one half the population sided with the mob; that the use of the arms, was refused to hold the criminals; that the pupils were preaching and the schools were teaching this to be all right, morally right, and justified by the "higher law" of God; that judges and juries couldn't be found to administer justice to murderers and marauders; that it was more expensive to seek redress than to submit to wrong under the second aggression; that political parties were organized and public officers elected on the ground of obeying the mob law against the faith of confederated States, and against the sworn duty of constitution and laws and the oaths and duty of citizens to support them. Now, how long would you expect us to listen patiently to such sneer and quiet and well-meant appeals as that you make to me, much more to submit to such insults and outrages? You could not expect good neighborhood to exist long between us and our enemies. All common feelings would soon be destroyed; all brotherhood would cease; nothing short of war would soon rage on, to utter ruin of everything precious in the bonds which hold us together as one people. No, the Union could not rest in the bonds of law, it must abide in the minds and affections of patriots. Gangrene of feelings toward each other, and the bonds of the law become letters—bonds are sure enough. And for the South to hate the aggressors and not to resist them, would show the South to be not only provincial and enslaved, but fit to be humbled and trodden upon. Well, slavery is property as much as the houses are. It is assailed by northern antagonism as dangerously as ever the block-houses of our frontier were by Indians in their most "savage" mood. This house is full of combustible materials. It is a house "not made with hands," and is endowed with human wit and human passions more inflammable than gunpowder. It has some reason with which to contrive mischief itself. It can itself aid the enemy. It contains a magazine of ignorance, superstition, and passions and prejudices. Its explosion would be fuller of horrors than fire and concussion could bring to fathers and mothers, and husbands and wives, and whole families of kindred, if sleeping in security; and the very least apprehension of that explosion keeps them from sleeping as they should be allowed by brethren to sleep, in security. The threat of that security makes the aggression really a civil war, without the fire and the sword—without the horrors! This is the case. What is the remedy? You propose a diversion! Heaven defend us! Is that the best your philanthropy and patriotism can suggest? A diversion into what? A diversion of the mob with the missiles and fiery darts, thus threatening our peace, into a mutual effort with the South to plan the good of the African race! Don't you perceive, sir, the statement of the case I put before you? What then? Why, sir, just let our property alone, and make your people obey the laws and respect our rights of property. Go to work at home, in the North; correct the evil there. Teach them that they owe as much at least to their own race as to the African. Teach them that they are not responsible for sin, if slavery be a moral crime. Teach them that the mode they pursue is not polite toward their own end. Teach them that the first duty is no more owing to the slave than to the master of the slave; and if they would have us unite in any mutual effort with them, they must show themselves the friends of masters as well as of slaves; that if they would be instrumental in doing good to the latter, they must win the hearts and confidence of the former. If they cannot do good to both, let us alone—just let us alone. It is safe for us that they should, either for good or for evil, interfere with any other species of our property rather than with this subject of slavery. So much for the first impulse on reading your letter, before I come to its questions.

You ask first, "What idea have you of the destiny of the slave population in the United States?" None—none in the world but a speculative idea. And why speculate? To what end? To see, as you propose, whether we can see and fall into the "ways of God to man?" Why, sir, the fanatics think already they have optics keener than we have, and more; they imagine that their called and elected part is to play Providence to a whole people! Now, sir, don't let us imitate their example by ingloriously trying to become Little Providences to the African race! For mercy's sake, let us leave a little to God

Almighty himself! I say this most reverently. Don't you believe in a special Providence? If so, do you not believe, can you doubt, that God regardeth both this people and our own race, in their contact with each other, and in the destiny which He alone foreknoweth and ordaineth? How have an idea of their destiny? I am very finite and a thousand years is as one day with God. I can't take His heliocentric view of human destiny.—History lies like a harlot, and I can't even clearly look back. But we may much better judge righteously in this matter by looking back and looking up—especially by the latter mode of looking—than by vainly attempting to see what is not to be seen through the unopened vista of the future. I dare not foretell to myself what will be the terminus of the "statey steps" of the Almighty on the grand journey of His providence to any portion of the human race. I think I see the acts of individuals for the eternal responsibility of persons. I think I see He acts on nations, families, tribes, races, for the temporal responsibility of people. I think I see something so huge as to be incomprehensible to me in the dark background of the past, veiled by the lapse of ages. I see the Reformation of the Christian church and the epoch of the discovery and settlement of new worlds. I am told of the mighty engineering of mind and matter set in motion by these events, and of the human activity and the necessity of human wants begotten in the womb of a total revolution on earth. Before this the world was in night, cramped in its old theatres in the midst of thick darkness. Those who held the ark of the covenant were set free by the "glorious light of the liberty of the Gospel," and to that light I give the praise, and the honor, and the glory, and the will forever, of all the liberty on earth which men and their children have ever enjoyed. The men of light, of freedom, of liberty, of the law of life, of equality, of doing unto others as they would have them do to them, were sent to a New World, and blessed be God! that world was North America! Here were the heathen. Africa then was a dry nurse of lions. Why were the Indians here not enslaved? Why did Old England and New England cross the ocean 3,000 miles in ships of the sea and bring the negro here to be a slave, at great expense and risk, whilst the copper-colored savage, of the arid and the straight hair, was left to roam? I don't know.—Was Africa under a curse? Her lands were waste places—zabaraths. Temples to the living God had all crumbled into dust—sulphur, and salt, and bitter ashes, were strewn upon her soil. Horrid rites were celebrated in her temples, and human sacrifices were burnt upon her altars. Barbarian and savage, and horrid were her wars; and pestilence, and wild beasts, and poisonous serpents, and insects, infested her earth and her air and her waters. Head men and chiefs were kings, and kings were masters of the most abject and absolute slaves, who lived, and moved, and breathed by the will alone of tribal despots, who wielded torture and the power of life and death by a license unlimited and unrelenting. Did the saving of the lives of captives taken in war, who would have been slain but for the cowries which purchased them in the slave trade, add to the curse of the captives? It is idle to say that the trade afterwards began the wars in which captives were taken. Wars did exist, constantly and universally, before, and wars which exterminated captives. The trade was saved thousands of lives. Did removing them, with all the horrors of the middle passage, from the torrid zone of Africa to a temperate climate, discomfort them? Did the unbending bands of their African bondage, and putting upon them the easier yoke of a Virginia plantation, make them any the less free? Did the unwhining them from the stakes of superstition, and torture, and death, and bringing them to a land of law and civilization, make them any more slaves? Did their migration from a land of Egyptian darkness to a land of Gospel light plunge them still deeper into ignorance, and superstition, and fit them less to pursue and enjoy the human happiness of which they were capable? Love of domination, love of gold, lust of every sort, may have been the besetting sins of the traders—they were English and Yankees; but I can't see where the original wrong to the Africans was, or, rather, how they were wronged! If any, God, doubtless, put it upon the "spoilers who should be spoiled." But what of it? Here they were brought, bought and sold, and here they have for centuries served as slaves. And that it was the design of Providence that they should be, for some end, I have no more doubt than that the Great I AM saw fit repeatedly to subject the Jews to captivity and bondage. And what has come of it? God's angels and ministers—time, climate, and the Christian Church—have been at work, and the result is wonderful to everybody except those Demigods and Little Providences who think the Almighty operates too slow! Two centuries have set free 434,675 descendants of Ethiopian parents who would never have known light or liberty but for that curse we call slavery in the United States!—made them Christians, civilized, moral agents, many of them, of Gospel truth.—(See table 17 of census of 1850:)

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There are 3204,313 slave population in the United States, which, for civilization, arts, arms, social and moral blessings, are worth all the principalities, powers, and peoples of all Africa, without excepting the Dutch, Portuguese, and English settlements there, from the Nile, through Timbuctoo, to the Cape of Good Hope!—In the very words I would repeat this proposition a thousand times to emphasize it and show I mean literally what I say: that the descendants of Africa now here in bondage, in the United States, are, en masse, as a whole wealth of people, in bodily comfort, morality, enlightenment, Christianity, and actual personal freedom, worth more than their mother country entire, not excepting the Europeans there combined with the native! This is no boast, but a fact which challenges comparison! This is an enormous result.—Nothing short of the power of God could have effected this prodigious result upon near four millions of human beings in so short a time as that of two centuries.—God's churches in the southern States of this Union have done this, some and all, by operating both upon the masters and the slaves. The Methodist and Baptist churches have been the great apostles among these Gentiles. And thus I add another proposition, to-wit that slavery, American slavery in the United States, has been the most efficient missionary among the heathen in the last two centuries.

Not by going to Africa and raising altars there at first, but by bringing the fathers here, and preparing priests to go back to Africa and bear the Christian torches, through the darkness of her night. The black missionary is sent back to black Africa—like to like. And the colony of Liberia, established by slaveholders, coming directly out of slavery, is another trophy far exceeding that of any known similar moral enterprise of the age. Now, the whole Christian church, by all its separate and combined human efforts, has not Christianized otherwise and elsewhere so many heathen and their descendants, and made them free in the same time and also posted a colony of civilization, to be a lamp and a guide to freedom in the very land from whence the slaves were first saved for this very result, which was never designed man, but must have been by God from the beginning.

Yet it is not passing strange that at the very moment when this great work was going most bravely on, the two great American churches of Christ—the Methodist and Baptist—should have divided amongst themselves by north and south lines on this very subject—one that called on them for redoubled union and effort?—Not waiting on God, but relying more on man's wisdom, and not relying even on the best of secondary causes, the wisdom and consciences of their own brethren who resided in the South, and were best informed, a sectional party fanatically striking at a cause which was working together for God's glory with the churches, divided the churches themselves. So it ever will be with church, or State, or man. Division and dispersion must come whenever men begin to build Babels—to become gods, and put themselves up in the place of Providence! And will you permit me to say that, if slavery be the curse of the South; this Babel-building is more emphatically the curse of the North. Hence the disappearing of the old faith and practice of the Puritans; hence your Pantheism, and your "isms" of all sorts—your associated man's attempts to play Providence. You are in danger of a confusion of tongues and dispersion! [CONCLUDED IN OUR NEXT.]

TO SPORTSMEN.
BALWIN'S Gun Wads, assorted sizes; Eley's Water Proof Caps; Anti-corrosive and the common G. N. Powder Caps; Shot Gun Caps, from \$3 up to \$100; Powder Flasks, Shot Bags, Game Bags of various patterns; Hunting Flasks and Leather Drinking Cans. For sale at
J. B. WILSON & CO.,
No. 23, 24.

UMBRELLAS AND CARPET BAGS
Fresh from the manufacturers, every variety and style, for sale at
J. B. WILSON & CO.,
No. 23, 24.

FALL GOODS.
WE have now received the greater part of our fall and winter shoes. In these hard times it is more than ever necessary to have shoes made and bought from us. We have every variety of shoes made, and feel confident we can offer greater bargains in the boot and shoe line than was ever offered in this place. All we ask is give us a call and see for yourself.
J. B. WILSON & CO.,
No. 23, 24.

333. This county of my nativity, where I am now writing, has 3,295 free colored population, and but 4,987 slaves; nearly half the negroes are free. It was not philanthropy did this. It was no Titmouse Providence of Man. Massachusetts never abolished slavery by law. Her judiciary did it when the institution had become so insignificant within her limits that the judges might well be indulged in legislation *de minimis lex non curat*. No, one of God's mightiest ministers did it in the free States. That king did it there which strips the leaves from the forest's limbs in autumn—King Jack Frost did it there.—North of a certain isothermal line slavery was found to be unprofitable, and was relinquished just as the cultivation of oranges and pine apples would have been relinquished to a cold climate. Our predecessors were not such asses as to conclude that that should be constitutional on one side of latitude which was unconstitutional on the other side of that line. >0, they made no such agreement in 1810-20, and Virginia assented to no such folly in the ordinance for the Northwest Territory in 1787. They merely conformed themselves to God's laws of Nature—not to raise the question pro, on one side, where slavery was unprofitable, nor con, on the other side, where its labor could be profitably employed. Virginia was the first state in the Union to set apart a territory to freedom from involuntary servitude.—She gave up to freedom, and Union, and equality of State, from the Ohio to the Mississippi, and every free colored man in Ohio, Indiana, Illinois, and Michigan may thank her for his franchise, besides the 54,000 in her own gates to praise her. But this is not half of the result of slavery upon African destiny.

There are 3204,313 slave population in the United States, which, for civilization, arts, arms, social and moral blessings, are worth all the principalities, powers, and peoples of all Africa, without excepting the Dutch, Portuguese, and English settlements there, from the Nile, through Timbuctoo, to the Cape of Good Hope!—In the very words I would repeat this proposition a thousand times to emphasize it and show I mean literally what I say: that the descendants of Africa now here in bondage, in the United States, are, en masse, as a whole wealth of people, in bodily comfort, morality, enlightenment, Christianity, and actual personal freedom, worth more than their mother country entire, not excepting the Europeans there combined with the native! This is no boast, but a fact which challenges comparison! This is an enormous result.—Nothing short of the power of God could have effected this prodigious result upon near four millions of human beings in so short a time as that of two centuries.—God's churches in the southern States of this Union have done this, some and all, by operating both upon the masters and the slaves. The Methodist and Baptist churches have been the great apostles among these Gentiles. And thus I add another proposition, to-wit that slavery, American slavery in the United States, has been the most efficient missionary among the heathen in the last two centuries.

Not by going to Africa and raising altars there at first, but by bringing the fathers here, and preparing priests to go back to Africa and bear the Christian torches, through the darkness of her night. The black missionary is sent back to black Africa—like to like. And the colony of Liberia, established by slaveholders, coming directly out of slavery, is another trophy far exceeding that of any known similar moral enterprise of the age. Now, the whole Christian church, by all its separate and combined human efforts, has not Christianized otherwise and elsewhere so many heathen and their descendants, and made them free in the same time and also posted a colony of civilization, to be a lamp and a guide to freedom in the very land from whence the slaves were first saved for this very result, which was never designed man, but must have been by God from the beginning.

Yet it is not passing strange that at the very moment when this great work was going most bravely on, the two great American churches of Christ—the Methodist and Baptist—should have divided amongst themselves by north and south lines on this very subject—one that called on them for redoubled union and effort?—Not waiting on God, but relying more on man's wisdom, and not relying even on the best of secondary causes, the wisdom and consciences of their own brethren who resided in the South, and were best informed, a sectional party fanatically striking at a cause which was working together for God's glory with the churches, divided the churches themselves. So it ever will be with church, or State, or man. Division and dispersion must come whenever men begin to build Babels—to become gods, and put themselves up in the place of Providence! And will you permit me to say that, if slavery be the curse of the South; this Babel-building is more emphatically the curse of the North. Hence the disappearing of the old faith and practice of the Puritans; hence your Pantheism, and your "isms" of all sorts—your associated man's attempts to play Providence. You are in danger of a confusion of tongues and dispersion! [CONCLUDED IN OUR NEXT.]

TO SPORTSMEN.
BALWIN'S Gun Wads, assorted sizes; Eley's Water Proof Caps; Anti-corrosive and the common G. N. Powder Caps; Shot Gun Caps, from \$3 up to \$100; Powder Flasks, Shot Bags, Game Bags of various patterns; Hunting Flasks and Leather Drinking Cans. For sale at
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UMBRELLAS AND CARPET BAGS
Fresh from the manufacturers, every variety and style, for sale at
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FALL GOODS.
WE have now received the greater part of our fall and winter shoes. In these hard times it is more than ever necessary to have shoes made and bought from us. We have every variety of shoes made, and feel confident we can offer greater bargains in the boot and shoe line than was ever offered in this place. All we ask is give us a call and see for yourself.
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BY ROYAL LETTERS PATENT.
THE HYDROMAGEN,
OR,
WATERPROOF, ANTI-CONSUMPTIVE
CORK SOLES,
MANUFACTURED BY
HARCOURT, BRADLEY & CO.,
44 MARKET STREET, LONDON, E.C.
Principal Warehouse, 102 Wood Street, Cheap-
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lishments, 35 Ann Street, and 102,
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THE Hydromagen is a valuable discovery for protecting the feet from damp or cold, and therefore a preventive of many lung diseases, which are now doing terrible havoc. The Hydromagen is in the form of a sole, and worn inside the boot or shoe. Its mechanical character is a powerful antidote to cold, and its use for gentlemen it will be found to be warm, and healthy, to wear in the coldest or cruelest weather, as the foot cannot become wet, if the Hydromagen is in use. Ladies may wear the Hydromagen under their shoes in the most delicate and delicate manner. They are entirely safe, and as the latter cause the feet to perspire, wear in summer, and in winter, they are not only warm, but they are also healthy. The Hydromagen, being a soft sole, increases the size of the foot, and causes the foot to appear naturally. The children who are extremely delicate, as they may be, will be found to be healthy and happy. The Hydromagen is a valuable discovery for protecting the feet from damp or cold, and therefore a preventive of many lung diseases, which are now doing terrible havoc. The Hydromagen is in the form of a sole, and worn inside the boot or shoe. Its mechanical character is a powerful antidote to cold, and its use for gentlemen it will be found to be warm, and healthy, to wear in the coldest or cruelest weather, as the foot cannot become wet, if the Hydromagen is in use. Ladies may wear the Hydromagen under their shoes in the most delicate and delicate manner. They are entirely safe, and as the latter cause the feet to perspire, wear in summer, and in winter, they are not only warm, but they are also healthy. The Hydromagen, being a soft sole, increases the size of the foot, and causes the foot to appear naturally. The children who are extremely delicate, as they may be, will be found to be healthy and happy. The Hydromagen is a valuable discovery for protecting the feet from damp or cold, and therefore a preventive of many lung diseases, which are now doing terrible havoc. The Hydromagen is in the form of a sole, and worn inside the boot or shoe. Its mechanical character is a powerful antidote to cold, and its use for gentlemen it will be found to be warm, and healthy, to wear in the coldest or cruelest weather, as the foot cannot become wet, if the Hydromagen is in use. Ladies may wear the Hydromagen under their shoes in the most delicate and delicate manner. They are entirely safe, and as the latter cause the feet to perspire, wear in summer, and in winter, they are not only warm, but they are also healthy. The Hydromagen, being a soft sole, increases the size of the foot, and causes the foot to appear naturally. The children who are extremely delicate, as they may be, will be found to be healthy and happy.

As the Hydromagen is becoming more known, its sale is increasing to an almost incredible extent. Last year in London, Paris, Antwerp, Hamburg, and other cities, it was sold to the amount of 1,700,000 pairs of Cork Soles. The Hydromagen is a valuable discovery for protecting the feet from damp or cold, and therefore a preventive of many lung diseases, which are now doing terrible havoc. The Hydromagen is in the form of a sole, and worn inside the boot or shoe. Its mechanical character is a powerful antidote to cold, and its use for gentlemen it will be found to be warm, and healthy, to wear in the coldest or cruelest weather, as the foot cannot become wet, if the Hydromagen is in use. Ladies may wear the Hydromagen under their shoes in the most delicate and delicate manner. They are entirely safe, and as the latter cause the feet to perspire, wear in summer, and in winter, they are not only warm, but they are also healthy. The Hydromagen, being a soft sole, increases the size of the foot, and causes the foot to appear naturally. The children who are extremely delicate, as they may be, will be found to be healthy and happy. The Hydromagen is a valuable discovery for protecting the feet from damp or cold, and therefore a preventive of many lung diseases, which are now doing terrible havoc. The Hydromagen is in the form of a sole, and worn inside the boot or shoe. Its mechanical character is a powerful antidote to cold, and its use for gentlemen it will be found to be warm, and healthy, to wear in the coldest or cruelest weather, as the foot cannot become wet, if the Hydromagen is in use. Ladies may wear the Hydromagen under their shoes in the most delicate and delicate manner. They are entirely safe, and as the latter cause the feet to perspire, wear in summer, and in winter, they are not only warm, but they are also healthy. The Hydromagen, being a soft sole, increases the size of the foot, and causes the foot to appear naturally. The children who are extremely delicate, as they may be, will be found to be healthy and happy.

HARCOURT, BRADLEY & CO.,
35 Ann Street, New York.
Sept. 10, 1854.

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